



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

although sixty-two court decisions are discussed or mentioned, it carries forward with few jars the interest on broad principles. Judge Campbell participated in some of the most important decisions of the times—especially those relating to slavery are of note, such as the Dred Scott case, the Wisconsin Supreme Court nullification procedure, and Kentucky vs. Denison. In the Circuit Courts of the Southern Circuit, over which he presided, he had occasion to deal with the filibustering expeditions, involving neutrality laws, and slave trade cases.

Judge Campbell's hostility to monopolies, and his state right sentiments are brought out in numerous cases, which he argued or decided. His opposition to the extension of the Federal Courts' maritime jurisdiction was actuated by this latter feeling. However, in the Slaughter-House case, which he argued in 1872 before the United States Supreme Court, he did not let his state rights sentiments (undoubtedly greatly modified by the war), prevent him from taking the side against Louisiana, aided as he was by the feeling against monopolies, municipal or otherwise.

This volume gives interesting information on the South's Commissioners to Washington, quoting Campbell's *Facts of History* on the negotiations. It also lets Campbell speak for himself through his memoranda, on his conversations with Lincoln at the end of the war; but it fails to quote his memoirs on the Hampton Roads Conference.

In the preparation of the book, many of Campbell's letters and papers were used with also much secondary material, to which, however, the footnotes inadequately refer, and for which no bibliography is attached. There are some slips in quotations and a few typographical errors (e. g., p. 171). There is an index. On the whole this is a valuable work well done.

E. M. C.

*Negro Folk Rhymes, Wise and Otherwise, with a Study.*  
By Thomas W. Talley (New York: The Macmillan Company.  
1922. Pp. xii, 347. \$2.25.)

This collection of Negro folk rhymes not only expresses

the record of a singing, dancing people in the lighter vein of song and story, but it also has a historical interest in its portrayal of the life of the Negro in slavery and in freedom. Although some of the rhymes are of African origin, and others are of a light and trivial nature; still, many of them express the fundamental feelings and deep longings of the race. Much of the life history of the Negroes, their reaction on their economic and political surroundings, stands out in many of these rhymes. Most of them are of ante-bellum origin, and therefore often touch their conditions as slaves; but some arose during the Civil War, and others came still later to record the Negro's development into a laborer on "public works."

Various features of the life of the slave are portrayed. In "Ration Day" the good things he got to eat from his master are mentioned. According to the first stanza:

"Dat ration day come once a week,  
Ole Mosser's rich as Gundy;  
But he gives us 'lasses all de week,  
An' buttermilk fer Sund'y."

The slave's reward for being good while the master was away is expressed in the rhyme, "Going to be Good Slaves." The threat held over slaves to "sell them South", if they became unruly produced this rhyme:

" 'Way down yon'er in 'Possum Trot,  
(In ole Miss'sip' whar de sun shines hot)  
Dere hain't no chickens an' de Niggers eats c'on;  
You hain't never see'd de lak since youse been bo'n,  
You'd better min' Mosser an' keep a stiff lip,  
So's you won't git sol' down to ole Miss'sip'."

The promise often made by slave owners to liberate their slaves seems not to have been carried out in all cases as these stanzas from "Promise of Freedom" indicate:

"Ole Mosser lakwise promise me,  
W'en he died, he'd set me free.

But ole Mosser go an' make his Will  
Fer to leave me a-plowing ol Beck still.

"Yes, my ole Mosser promise me;  
But 'his papers' didn' leave me free.  
A dose of pisen he'ped 'im along.  
May de Devil preach his funer'l song."

The slave slipping away for a visit "widout pass an' warnin'" as well as his escape into freedom are recorded in the ante-bellum rhymes, "Off from Richmond", "Song to the Runaway Slave", and "Four Runaway Negroes—Whence they Came." The Negro philosophy on the subject of freedom stands out in "Jack and Dinah Want Freedom." Here "Ole Aunt Dinah" would like to be free

"But, you know, Aunt Dinah's gittin' sorter ole;  
An' she's feared to go to Canada, caze it's so col'."

Then, there was "Uncle Jack"

"... he want to git free.  
He find de way Norf by de moss on de tree.  
He cross dat river a-floatin' in a tub.  
Dem Patterollers give 'im a mighty close rub."

Lastly

"Dar is ole Uncle Billy, he's a mighty good Nigger.  
He tote all de news to Mosser a little bigger.  
When you tell Uncle Billy, you wants free fer a fac';  
De nex' day de hide drap off'n yo' back."

Hunting the runaway found expression in "Run, Nigger! Run!"

The Civil War came and some of the Negroes became soldiers for "Ole Abe." as recorded in "Negro Soldier's Civil War Chant." The South was invaded and the plantations ransacked. A rhyme, "Page's Geese" told of "Ole Man Page's" rage when he should find that all of his geese had been bought by "Yankee soldiers" for one cent apiece and the money sent home by the gander. "The Year of

Jubilee" tells of the forcible freeing of slaves by the Union troops and the rough handling of the erstwhile master. The hard lot of the former master following the war elicited this rhyme from the freedman:

"Missus an' Mosser a-walkin' de street,  
Deir han's in dier pockets and nothin' to eat."

The development of the Negro into a laborer on construction works of various kinds stands out in the rhymes, "The Old Section Boss and John Henry."

This volume has also a study of Negro folk rhymes and an index to the titles. The work of collecting these rhymes was long in process and well done. E. C. M.